

Light:

A Journal of Psychical, Occult, and Mystical Research.

'LIGHT! MORE LIGHT!'—*Goethe.*

'WHATEVER DOETH MAKE MANIFEST IS LIGHT.'—*Paul.*

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NOTES BY THE WAY.

We should like to say a great deal about a very noticeable article by Mr. E. Wake Cook in the current number of 'The Contemporary Review.' The subject is 'The Truth about Christian Science,' and the treatment of it, fresh and independent in a very high degree, cannot fail to command attention. Mr. Wake Cook is at once sympathetic and critical. He sees the nonsense side and the rather unwholesome side of Eddyism, but he even more clearly sees the mine of truth she has managed to locate and work.

But, while giving her credit, he goes beyond her to find, in the writings of Andrew Jackson Davis, all her gold. We cite Dresser and Wood and Trine and Eddy; but 'the young seer, A. J. Davis, preceded them all,' says Mr. Wake Cook; and he proves it. Davis' book, 'The Physician,' 'contains nearly all the principles and ideas, and even the peculiar terms afterwards employed by Mrs. Eddy.' Davis taught that the healing should be done through teaching; that health is harmony; and that disease is discord and of mental origin.

As to the subject of Christian Science in general, Mr. Wake Cook says:—

Christian Science offers an inestimable boon to the Protestant Churches, if rightly taken, and rightly used; restoring as it does to its rightful place a vital part of Christ's teaching. To physicians it offers a much-needed admonition, and a clue to the true medical science; it warns them to forsake their 'medical materialism,' to cease tinkering at effects and get down to true causes. I would say to the Theosophist, the Spiritualist, and the hard-headed Materialist: 'Wrestle with these involved truths, and do not let them go until they bless you.' Spiritualists always have had this healing, but many of them do not know the works of Davis, and they seldom fully realise that they have the best physician in the world within them, with his remedies always at hand.

We look with sorrow, and with something like amazed curiosity, upon the pitiable squabble about education, knowing well that a good deal of it has next to nothing to do with education, or with care for the children. We often feel inclined to say, 'A plague o' both your houses!'

At the back of all, there lies the old Adam of love of power. It is that which leads to the capture of the teachers as well as of the children and of public funds. If we cared only for the children and for true education, we should look for teachers everywhere and take them from anywhere, instead of forcing them through the mill of theological institutions. The ideal teacher would be the man or woman who could guide the

mind as well as cram it—who would teach the child to think and choose sweetly rather than recite a creed correctly. From a French journal, the following, from a good teacher, seems to us to not only suggest the ideal but to practically solve the so-called 'religious difficulty':—

You talk to me, Mademoiselle, of the necessity of teachers of children having an ideal. Yes, she who should conduct her classes merely to earn her salary, in fear of the inspection, or in the hope of some distinction, would be dangerous among children, for that spirit is as catching as scarlet fever. But she who has an ideal, what use ought she to make of it? That is what I have been asking myself these twenty years.

I found very simple, at first, the principles of 1882. Neutrality, that is fine, that is respect for conscience, tolerance, delicacy, uprightness; that ought to be as easy as simple honesty! . . . Very well, just try it in practice.

It is eminently proper, it is the right of the parent, to choose the moral nurture of his children, but I am charged with nourishing these young souls several hours each day. What ought I to give them? Suppose that a child who dines at the canteen brings for drink alcohol or absinthe; shall I be blamed if I take it away from him and give him something more hygienic? So, if I see cropping out in the answers of a child some opinion that seems to me faulty, have I not the right and the duty to substitute for it, if I can, the principle which I believe to be better, that is, my own?

What think you?

For my part, I believe it is inevitable that we should be somewhat the apostles of our personal convictions. For that reason I would fain believe that the country and the family are agreed in confiding to me this fresh young soul; for that reason I would have the parents *choose* my school, and in order that I may be able to believe that they have done so I should wish that there be no monopoly in education.

Of course that would be as good doctrine for the 'evangelist' as for the rationalist: but the last half dozen words set all right. Banish 'monopoly' in education, banish clerical and creedal officialism, and let teaching be honest and free, and then we should not fear the result.

'The Church Times' is tiresome—nearly always tiresome, but especially so whenever it uses 'that blessed word,' *Supernatural*; and most tiresome when it uses that word in connection with the other 'blessed word' *Revelation*.

What are we to think of this?—

Theology is a science; it reduces what is known about God and His dealings with mankind to an orderly series of systematic propositions. In this it is on all fours with other sciences. But whereas, they being natural, observation and reason are all that is required for the formulation of a body of doctrine; theology being supernatural, neither observation nor reason can be regarded as adequate instruments with which to work. Can a man by searching find out God? No. God must make Himself known to man. What we know therefore of God and His dealings with man we know by revelation.

That is very subtle:—we had almost written *artful*. See how neatly 'science' is shunted! First of all, Theology is said to be a Science, and then it is taken right off the track of science, and said to be not 'natural' but 'supernatural.' Why not natural? Do Nature and Human Nature teach nothing concerning God? And is

there no revelation from God shining therefrom? 'God must make Himself known to man,' says 'The Church Times.' Granted, but God has ways of making Himself known to man in other ways than by inspiring men to write a book:—and such a book!

No: the science of Theology is purely a natural one: and though it is true that no man can 'find out the Almighty unto perfection,' that is also as true of the atom as of God.

J. Todd Ferrier, writing wisely of Spirit-communion, in 'The Herald of the Golden Age,' says:—

If all who truly believe in spiritual science, and practice it, would exalt and enlarge their faith by the purification and consecration of their bodies, so that henceforth they might become fit channels of Divine communication to the saints, what a power for righteousness might they not become! What an increase of spiritual knowledge, fellowship and aspiration might they not bring down to the world! They would then come to be what the members of the Christian Church ought to have been—circles of men and women whose souls are open to the light of heaven, who give its influxes freedom of access, because they have rent the veil of materialism which divides and cuts off God from the soul.

With reference to that 'consummation devoutly to be wished,' he says:—

The mere gift of divination without heavenly aspiration and communion lays a human soul open to all sorts of dubious influences; and to seek only such fellowship as the Astrals can give, and such knowledge as affects only mundane affairs, is to degrade one's own spirit, and to risk the loss of the pearl of great price.

But though these dangers are real, they need not stand in the way of a very true fellowship which we may have with the spirits of just men and women made perfect. The spiritual world is open to the souls who seek and knock at its portals. But it is for such souls to see that their seeking is of the highest order, so that the messages they receive may be no mere astral-plane reflections or mirages to allure the unsuspecting, but such as have the approval of Heaven, and come as helps to human spirits struggling up to the light. There was a time when these gifts were used solely for the culture of earnest and faithful men and women; and this is the use to which we would counsel all psychic souls to put their gifts.

'The Daily News' tells the story of a 'marvellous child' (born of coloured parents) in America 'who can hold an audience spellbound for two hours.' The statement quoted by 'The Daily News' declares that at the age of four his blind father, L. C. Washington, was canvassing for the 'Life of Christ,' by Talmage. One day he chanced to lay his prospectus on the floor near his little son, who, getting hold of it, opened its pages, and, to the wonder and great surprise of his parents, commenced to read with distinction and accuracy its contents. 'He embraced religion at the age of four years, and was baptised by the Rev. J. W. Muse, of Ohio. Since then he has been working for the Master and calling sinners to the fold of Christ.' . . . The boy is now fifteen and is engaged as an Evangelist. It is declared that he never had a day at school in his life, and that 'he is a walking Bible.' He can name all the books of the Bible, read any passage of Scripture, can recite 531 chapters in the Bible by heart, and can find any text in the Scriptures as soon as it is given him. His father, who always accompanies him, was one of the world's renowned and spiritual jubilee singers.

Here is a very small and dainty book by the Hon. Stephen Coleridge, simply entitled 'Gloria' (London: George Bell and Sons). It consists of twenty-nine short poems or little breathings of verse, all telling the old story of a passionate love and its loss, in five stages of Hope, Fulfilment, Separation, Reunion, and Loss. It is all very tender, and beautiful—and mysterious; and is, for the most part, deliciously told. We ought to hear of Mr. Coleridge again in these green pastures,

LONDON SPIRITUALIST ALLIANCE, LTD.

A CONVERSAZIONE

Of the Members and Associates of the London Spiritualist Alliance will be held

IN THE SALON OF THE

ROYAL SOCIETY OF BRITISH ARTISTS,

SUFFOLK STREET, PALL MALL, S.W.

(Near the National Gallery),

ON FRIDAY NEXT, OCTOBER 23RD, AT 7 P.M.

Short Addresses by MRS. ROSAMOND TEMPLETON (Mrs. Laurence Oliphant) and other friends, at 8 o'clock.

Music, Social Intercourse, and Refreshments

DURING THE EVENING.

Admission by ticket only. Two tickets are sent to each Member, and one to each Associate, but both Members and Associates can have additional tickets for the use of friends on payment of 2s. each. Applications for extra tickets, accompanied by remittance, should be addressed to Mr. E. W. Wallis, Secretary to the London Spiritualist Alliance, 110, St. Martin's-lane, W.C.

Nov. 6.—MADAME D'ESPÉRANCE, on 'What I know of Materialisations; from Personal Experience.' At 7 p.m. for 7.30.

Nov. 20.—SIR WYKE BAYLISS, on 'Art, *contra* the World, the Flesh, and the Devil.' At 7 p.m. for 7.30.

Dec. 4.—MR. G. R. S. MEAD, on 'The Higher Spiritualism in Earliest Christendom.' At 7 p.m. for 7.30.

Dec. 18.—MR. GODFREY DYNE, on 'Life in the Inorganic World.' At 7 p.m. for 7.30.

In accordance with No. XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1904.

Article XVIII. provides that 'If any Member or Associate desire to resign, he shall give written notice thereof to the Secretary. He shall, however, be liable for all subscriptions which shall then remain unpaid.'

SPECIAL NOTICES.

ILLUSTRATIONS OF CLAIRVOYANCE will be given at the rooms of the Alliance, 110, St. Martin's-lane, W.C., by Miss Mac-Creadie on Tuesdays, October 20th and 27th. These séances will commence punctually at 3 p.m., and no one will be admitted after that hour. Fee 1s. to Members and Associates; to friends introduced by them, 2s. each.

TALKS WITH A SPIRIT CONTROL.—Arrangements have been made with Mrs. M. H. Wallis for a series of meetings at the rooms of the Alliance, at which pleasant and instructive talks may be had with one of her intelligent controls. These séances will be held every *Friday*, at 3 p.m., prompt. Fee 1s. each, and any Member or Associate may introduce a friend at the same rate of payment. *Visitors should come prepared with written questions, on subjects of general interest relating to life here and hereafter.*

PSYCHIC CULTURE.—Mr. Frederic Thurstan kindly conducts classes for *Members and Associates* at the Rooms of the Alliance, 110, St. Martin's-lane, W.C., for the encouragement and direction of private mediumship and psychical self-culture. The next meeting will be held on the afternoon of October 23rd, and subsequent meetings on November 6th and 20th, and December 4th and 18th. Time, from 4.30 to 5.30 p.m., and visitors are requested to be in their places not later than 4.25. There is no fee or subscription.

DIAGNOSIS OF DISEASES.—Mr. George Spriggs has kindly placed his valuable services in the diagnosis of diseases at the disposal of the Council, and for that purpose attends at the rooms of the Alliance, 110, St. Martin's-lane, Charing Cross, W.C., every *Thursday* afternoon, between the hours of 1 and 4. *Members and Associates* who are out of health, and who desire to avail themselves of Mr. Spriggs's offer, should *notify their wish in writing* to the secretary of the Alliance, Mr. E. W. Wallis, not later than the previous *Saturday*, stating the time when they propose to attend. No fee is charged, but Mr. Spriggs suggests that every consultant should make a contribution of at least 5s. to the funds of the Alliance.

MR. R. HARTE'S AUTOMATIC MESSAGE.

I have carefully read the 'automatic message from Richard Harte through the hand of Madame d'Espérance,' to which you append a footnote to the effect that Mr. R. Harte was your 'good friend and a frequent and much appreciated contributor.' I feel no doubt that the letter in question did emanate from Mr. R. Harte, and that Madame d'Espérance honourably fulfilled her share as passive recipient for that letter.

I have no manner of disbelief in such psychic communications, whether by automatic writing, as in the present case, or by appearance either sensibly, *i.e.*, to the normal senses, or clairvoyantly to the abnormal ones. I disbelieve nothing of this. I only regret it. It all proves the survival of the personality, and also the survival of the shock of death on the part of those who quit this scene and place, or state of consciousness. If this is all that anyone requires, and if it is that which they doubt, then I think the message in question, the abundant matter constantly afforded in your pages, and lastly the great book on the 'Human Personality,' by Mr. F. Myers, are more than sufficient for sane minds. Nevertheless I regret it all! It all proves to me the need of humanity for a very much higher aim and loftier views than any result on these lower grounds.

With regard to Mr. Harte's message, which I will answer very shortly, precisely as if written by his fleshly hand, this is what I would like to say by way of amendment to his statements regarding the Theosophical Society, of which I have been a member since 1878; and the remarks may apply to the writer of the non-automatic letter also. I knew Mr. Harte. He was an exceedingly ardent nature, so much so that I felt not the slightest confidence in his judgment and paid no attention to his excited counsel when he gave it me. He unfortunately attracted attention, as many people consider that enthusiasm *per se* is necessarily good; but when unaccompanied by discretion it is dangerous. Madame Blavatsky as a foreigner unwisely listened to Mr. Harte's rash suggestions. I am especially referring to a letter 'H. P. B.' wrote by way of remonstrance to the Archbishop of Canterbury on what she considered as the error of his ways. This letter, instigated, and perhaps composed, by Mr. Harte, was duly sent. The matter did not meet with the approval of the Society, and, needless to say, met with no response. Mr. Harte, however, had not the necessary wisdom to be a wise friend, and upon one occasion he came to see me in Bedford Park, to ask me if I would join in a sort of inner circle, to swear allegiance of the most extreme kind to Madame Blavatsky (she did not know it). It seemed to me so absurd a truckling, as it were, to an able and intellectual woman, so adverse to her best interests, that I utterly refused to agree to any such undesirable fellowship, and I flatly declined. Mr. Harte was so displeased with my lack of zeal that his language became so zealously aggressive to me, and my 'un-theosophic' ardour so much criticised, that I was obliged to beg him to curtail the interview. Not so long afterwards this over-zealous estimation of Madame Blavatsky entirely altered, and he changed his attitude from a foolish worship of 'H.P.B.' to another worship on the other side of the Atlantic, in furious opposition.

There is no mystery in the matter, *i.e.*, of the Theosophical Society. Its foundation and history are quite public, as well as the separation of certain members and their adhesion to what is now historically called the Judge party. The history of that is also public. The London branch under Mrs. Besant's presidentship is an exceedingly 'open' society. Anybody who wishes to know all about it can easily do so. Dr. Keightley and Mr. Bertram Keightley have different ideas; they have the right as also has everyone. They both call themselves Theosophists; they have a right to do so, and belong to their English and American headquarters respectively.

Who has succeeded Mr. Judge I do not know. I also do not know how far Mrs. Tingley, who was in one way successor, has been justified in her views. I do not know exactly what her views were, nor is it necessary for me to inquire. I do know my own views, and they alone are necessary for me to inquire of myself. I do not think that 'ignorance' is the chief characteristic of Western Theosophists! As a rule I find them chiefly men and women of distinguished mental abilities, and comprising a vast range of thought. I am not aware that my 'ignorance' has been 'distinguished,' and I have met and conversed with people who are not Western Theosophists. Neither have I noted that along with 'credulity there exists a strong dash of charlatanry.' It may be so; I regret it, as I regret the (*spurious*) facts of psychic communication; but I fear such tendency may not be confined to Theosophists East or West.

Nor have I noted the remarkable and invariable almost,

i.e., 'with hardly any exception,' tendency among 'the leaders,' to 'inordinate vanity and intense selfishness,' though, happily, it is stated, 'not of the vulgar kind.' Such may be so, but again I may state I have not been struck with the same view. I have known and respect 'the leaders,' and I find them much the same as ordinary humanity, these qualities being, I regret to say, not unknown in persons who are not Theosophists. I should rather incline to a less severe judgment, and might say I have known a larger proportion of unselfish modest persons among the Theosophists than I have of persons of opposite qualities.

As to asceticism, I have no manner of doubt that a want of proper understanding or a material or astral view of the matter, may lead anyone practising it to an unfortunate issue. We all have heard of such results. I by no means think that the victims are all Theosophists. I agree that 'ignorance' is the root of most evil. Theosophy tries to enlighten this ignorance. It perhaps does not by any means quite succeed; but we must remember what a large order it is to enlighten the ignorant, for we all stand in need of such illumination. I cannot say what will be the exact outcome of any future disclosures concerning H'Lhassa. They may be very unpleasant, probably will be, but that will not matter; we have all to face truths, and believe in them as firmly as some do in *spurious facts*.

I have had a respect for Madame Blavatsky and Mrs. Besant as instruments for the promulgation of views that unquestionably have made a *very profound mark on the thought* of the past twenty years and will do so far more in the future. It is not necessary here to accept a brief, neither is it offered to me, for the Theosophical Society. I do not agree with very much that may be written or said in some of the modern manuals of Theosophy, and I entirely disagree with the views promulgated by Mr. Leadbeater respecting other states of consciousness, after-death conditions, &c., which I do not regard as at all authoritative. Indeed, I would venture to consider them dangerously unreliable and quite opposed to the teachings of the Theosophers who taught 'Theosophy' long before the present Society was heard of.

But it is absolutely necessary to be just and impartial, and in dealing with the history of a public society which in reality courts inquiry, it is eminently *unjust* to speak of it in such a manner, and with so confused a verbiage, that it would be impossible for any stranger to the said society to have other than a very adverse opinion of one whose deeds are neither ignoble nor secret. On the contrary, though I have always been an independent thinker and by no means a devotee, I challenge any society to produce a cleaner record as regards the charges of ignorance, credulity, vanity, charlatanry, and selfishness. What its future may be I know not. In its past it has done some noble and unselfish work, and still does such.

Its members are neither all saints, seers, occultists, nor philosophers; neither are they all, in fact, few if any, what may be called 'true Theosophists,' just as there are few Christians in the highest sense of the word; but there are amongst them a large number of excellent and able men and women, mistaken in their views some may think, but none that I have ever met to whom the words of the soul of Richard Harte fairly apply.

ISABEL DE STEIGER, F.T.S.

P.S.—May I add this, that the question of the Mahatmas might drop! I think the romantic notions concerning them have died out. But still there is no doubt on the part of Eastern and Western occultists, that such highly advanced intellectual men and women exist, not necessarily in H'Lhassa only, but somewhere on this globe. It is better not to argue about matters concerning which *no authoritative* evidence can be given.

The automatic message from the late Richard Harte through the hand of Madame d'Espérance is indeed very remarkable from every point of view. I met Mr. Harte several times, and the last time he called on me we had a long talk on Mental Science and Psychic Investigation. His was a strong, vigorous personality, and his opinions were expressed in a bold and trenchant style. Reading through the article of Madame d'Espérance, I could very distinctly remember some of the turns of thought, and characteristic methods of speech, as unmistakably belonging to Mr. Harte. The whole message is in striking accord with a letter I had from him dated December 14th, 1900. The letter is too long to give in full, but this quotation will show the importance laid by him upon Suggestion:—

'There are innumerable healers and teachers (in America) according to the various systems, differing to all appearance greatly from each other, but agreeing in reality

in their reliance upon Suggestion and Auto-Suggestion. — avoided all side-issues, such as Spiritualism and Religion, his idea being that those are matters for after-consideration. Whatever be one's views on those matters, the wonderful power of Suggestion and Auto-Suggestion—of Affirmation and Denial—is the same.'

Comparing that extract with the general tenor of the message through Madame d'Espérance, there will be found a striking resemblance in the mental atmosphere—an intense desire to be practical and to secure facts, rather than lose oneself in the mist of speculation. What the message says about theosophical theories and his own connection with the early stages of the theosophical movement, is exactly on the lines of Mr. Harte's conversation with me, so far as I remember. I have never met Madame d'Espérance, and the only reason why I write this, is that I was so struck with the message, and her account of her slight acquaintance with Mr. Harte, that I deemed it a duty to corroborate from an impartial and independent standpoint what I consider a well authenticated message from an unseen individuality. As I read the sentences through, I smiled as I remembered his remarks, and said to myself, 'That is exactly what he would have said in this life.'

Along with this uncompromising mode of expression Mr. Harte had a considerable fund of humour. I can remember well the gusto with which he related the story of the Christian Science lady he met in the States. One evening he attended a Christian Science meeting, conducted by a very high and mighty personage, who regarded herself as the local high-priestess of the cult. Mr. Harte thought that she would be able to give a more lucid exposition of the doctrine than the ordinary Christian Scientist is able to do. So he asked the lady, 'In what respect does the Christian Science idea of the non-existence of matter differ from that of the Indian doctrine of "Maya"?' 'Well, I guess, as I have never heard of Mr. Mayer in my life, nor read his works, I don't know.' Needless to add, Mr. Harte did not think highly of Christian Science in this life, and I dare say he thinks less of it in the other life.

Of course no more value should be attached to the utterances of a spirit out of the physical body than of one in that body. The intrinsic value of an opinion or utterance of any sort depends upon its relation to the truth as a whole. There are many points in this message that I disagree with, just as I disagreed with him on this plane. There are many points in which I cordially agree with the message. However, that has nothing to do with the *authenticity* of the communication. The important point is that Richard Harte expresses himself *there*, just as he expressed himself *here*; has the same aspirations, the same limitations *there*, as he had *here*; can *there* give utterance to his thoughts under certain conditions to men and women of this plane, just as he gave utterance to his convictions to his fellow beings when living *here*. 'Dead' or 'alive,' then, what does it matter to the earnest thinker?

ARTHUR LOVELL.

5, Portman-street, W.

Permit me, through the mediumship of 'LIGHT,' to thank Madame d'Espérance most cordially for the interesting letter she has published regarding Mr. Richard Harte's psychic deliverance on the claims of Theosophy.

I congratulate her on having obtained so clear a contribution through automatic writing. I endorse every word the spirit of your *late* contributor has written; and, although it may have little effect upon some of the self-confident believers in Theosophy, I think it may induce some to hesitate who are fascinated by its many baseless assumptions.

Some years ago, when I was invited by some of its leaders to work with them, I had an automatic message of which the following extract may be given *apropos* of the letter referred to. I omit much:—

'Let no schemes or thoughts connected with psychic research lead you away from the simple Christian life taught by the Great Master. . . . Spiritualism is intended chiefly to establish the assured belief of a future life, and to teach that all does not end here. . . . It can never supplant Christianity as it has supplanted older forms of worship and life-work. . . . Christ's life was unique, and as far above Buddha's and Mahomet's as God is above all. . . . Spiritualism is a hand-maid to lead you into the holy portals of spiritual reality and life. . . . Scientists will never find a scientific way of life higher than the simple one of brotherly love, nor ever discover the fulcrum upon which true spiritual life is based. Watch and pray. God be with you all. . . .'

MORELL THEOBALD.

1, Handen-road, Lee.

HYPNOTISM: ITS HISTORY, PRACTICE, AND THEORY.*

This is a solid and carefully prepared work dealing with a difficult and complex subject. It is based upon facts within the author's experience or drawn from the records of Continental clinics. It presents in a concise and systematic manner all that can be definitely said concerning hypnotism, together with a careful summary and impartial discussion of the various theories that have been advanced in explanation of its phenomena. The author is a recognised authority in this country upon hypnotic treatment, and his views and methods should not only appeal to the medical profession but enable the lay mind to clearly comprehend a much exploited but, as a rule, grossly misrepresented subject.

At the outset it may be as well to point out that Dr. Bramwell does not admit anything of an occult nature in connection with hypnotism. He is not a believer in animal magnetism, and he is frankly sceptical as to the phenomena of Spiritualism or the marvels of clairvoyance or telepathy. With many opportunities for observation, he confesses to never having met with a genuine manifestation, and he regards the evidence usually relied upon for establishing these abnormal occurrences as in many respects inconclusive. While this attitude, from a Psychological Research point of view, is to be deplored, it must be allowed that it in no way detracts from Dr. Bramwell's testimony as to the value of hypnotism as a therapeutic agent.

Hypnotism, though closely allied to mesmerism, is not, as is sometimes assumed, identical with it. Braid's discovery in 1841 that the phenomena attributed to mesmerism are purely subjective in origin and not the result of a force emanating from the operator, was a valuable and far-reaching interpretation, which reduced the evidence for the mesmeric theory to instances of either suggestion or self-hypnosis. It was Braid also who originated the terminology at present used in connection with the subject, and whose theories are not without value even to-day. The later history of hypnotism is concerned with such names as those of Charcot, Liébeault, Heidenhain, Bernheim, on the Continent; Gurney, Myers, and Tuckey in England; Felkin and Robertson in Scotland; and Cruise in Ireland. It is to Liébeault, however, that we must look for the general introduction of hypnotism into modern medical practice in most European countries.

The methods of inducing hypnosis differ widely, but verbal suggestion is generally resorted to. The author describes a number of these methods, including his own. He pertinently adds:—

'The modern hypnotiser, whatever his theories may be, borrows his actual technique from Mesmer and Liébeault with equal impartiality, and thus renders classification well-nigh impossible; thus, the members of the "Nancy" School, while asserting that everything is due to suggestion, do not hesitate to use physical means. The passes with contact employed by Mesmer are almost exactly reproduced by Wetterstrand.

'Fixed gazing generally precedes or accompanies suggestion, and when these fail Bernheim does not scruple to have recourse to narcotics. As to physical methods, it is more than doubtful whether these have ever succeeded when mental influences have been carefully excluded, and the subjects have been absolutely ignorant of the nature of the experiment.'

The hypnotic state is purely an artificial one and tends to terminate spontaneously. The usual method of terminating the condition is either physical, as by blowing sharply on the eyes, sprinkling water on the face, &c., or psychical, as when it is suggested to the patient that he should wake at a certain time or given signal.

The susceptibility to hypnosis does not appear to be influenced by either nationality or sex. The Scotch have been found to be as easily hypnotised as the natives of India, and statistics show a difference in favour of women of only 1 per cent. Stupid people are more difficult to hypnotise than intelligent, and a strong determination to resist the operator will often prevent the induction of hypnosis. The individuality of the operator also counts for something; a sympathetic,

* 'Hypnotism: Its History, Practice, and Theory.' By J. MILNE BRAMWELL, M.B., C.M. London: Grant Richards, 1903. 18s. net.

tactful manner being of far more importance than mere mechanical methods or routine.

The fifth chapter is an extremely interesting one, describing the experimental phenomena of hypnosis. These are very numerous and varied, and can only be briefly referred to. They may be broadly divided into physiological and psychological. The former include changes in the muscular system, voluntary and involuntary, and the latter are remarkable as exhibiting post-hypnotic suggestion, alternating memories, appreciation of time, automatic writing, suggested crimes, and other characteristic features. The stories of abnormal muscular control, Dr. Bramwell does not accept, as most, if not all of them, could in his opinion be reproduced by trained, un-hypnotised persons. He regards also as unsatisfactory the evidence for blistering and changes of temperature by suggestion. The relation of memory to hypnosis is very fully considered and shown to be a variable quantity, the depth of the hypnosis, the temperament of the subject, and the suggestions of the operator all contributing to its emergence or inhibition. The hypnotic appreciation of time is a particularly interesting phase of hypnosis and it has been specially investigated by the author. He records and exhaustively discusses a number of striking experiments in which this apparently unconscious capacity, if it may be so described, is very clearly shown. He is unable to explain it; but a knowledge of the psychological factors involved in its accomplishment would, he thinks, go far towards elucidating the phenomena of hypnotism generally. In this connection automatic writing offers an inviting field, as it seems to indicate (pp. 139-141) not only a secondary consciousness, but also that it may be in action simultaneously with the normal one. There is, of course, no reference to anything like a spirit message automatically received through the hand.

The sixth chapter contains some very useful information as to the management of hypnotic experiments: sources of error are indicated, and a set of rules submitted whereby the chief sources of deception may be avoided. It is reasonably urged that medical practice and experiment should be kept absolutely distinct: and no suggestion should ever be made to patients except those necessary for the induction of hypnosis and the relief or cure of disease. Patients should be given to understand that the operator neither claims nor possesses any mysterious or occult power, and that the phenomena of hypnosis are really dependent upon changes which take place in the subject's own brain.

The so-called dangers of hypnotism, such as the operator obtaining undue control or taking advantage of the subject, are, it is pleasing to learn, more imaginary than real. Dr. Bramwell assures us that he has met with no evidence of this either in his own practice or in that of others, and he has never seen a single hypnotic somnambule who did not both possess and exercise the power of resisting suggestion contrary to his moral sense. The often quoted exposures which have from time to time appeared in the newspapers are of very little evidential value, as careful investigation has generally shown them to be either exaggerations or inventions. The author makes it perfectly clear that what is not acceptable to the moral sense in the normal state is still less likely to be approved of during hypnosis.

As regards the susceptibility of animals, Dr. Bramwell is of opinion that what in them is assumed to be hypnosis is a condition differing materially from that exhibited by the human subject. He inclines to the belief that where catalepsy has apparently been induced it is in reality a conscious simulation of death assumed by the animal for a particular purpose. He finds in the catalepsy thus exhibited no analogy to the ordinary phenomena of hypnotism.

The relation of hypnotism to medicine is very fully dealt with. It is shown not to be a universal remedy, but to be particularly useful in the treatment of diseases where drugs are of little or no avail. The central fact in all hypnotic treatment ought to be the development of the patient's control of his own organism. Many illnesses, we are reminded, represent the culminating point in a life which has been characterised by a lack of discipline and self-control, and, it is truly observed, that while attention is given to physical culture the emotional

side is often neglected; but much disease would be prevented if one could develop and control moral states just as an athlete does physical ones. A large number of successful cases of hypnotic treatment are given in detail. In some of them the benefit derived seems to have been the result of suggestion, pure and simple, as there was no evidence of even slight hypnosis. These instances of susceptibility in the normal state are difficult to explain, and Dr. Bramwell admits ignorance as to the exact nature of the changes involved.

In his presentation and discussion of the various hypnotic theories Dr. Bramwell exhibits a marked ability. The lengthy chapter devoted to their consideration is a model of conciseness and lucidity. The first thing to be borne in mind is that the phenomena of hypnosis can occur either through control of the organism by an operator, or by self-suggestion on the part of the subject. Hence, before any theory can be deemed satisfactory it must be able to explain self-hypnosis. Suggestion itself cannot be regarded as an explanation, as it no more explains the phenomena than the crack of a pistol does a boat race. The essential point is, not the means used to excite the phenomena, but the peculiar state which enables them to be evoked. This it would appear has, as yet, never been satisfactorily accounted for. The most helpful effort seems to be that which assumes a secondary or subliminal consciousness which, if it does not explain all the problems of hypnosis, at any rate affords a clear conception not only of the condition as a whole, but of many of its component parts. This theory, it will be remembered, has attained to a considerable vogue through the writings and addresses of the late Mr. F. W. H. Myers. In conclusion, it is to be observed (we are inclined to say with regret) that Dr. Bramwell has no theory of his own to bring forward; he is content to investigate, record, and discuss, and trust to time for a final solution of the problems presented.

Such, in brief, is an outline, for the most part in his own words, of Dr. Bramwell's book. We are not prepared to criticise but prefer rather to put forward his observations and views as those of an expert in every way qualified to deal with the subject of hypnotism, especially in its relation to medicine. Indirectly the work should have a value as showing that the pretentious claims of those who write of hypnotism as if it were a mechanical-like force at the disposal of everybody, whereby not only health, but material benefits, may be secured, are entirely without foundation and should not, for one moment, be countenanced by any person of intelligence.

We have only one fault to find with the work and that is that at times there is a tendency to over condensation. Some of the sections are terse even to abruptness, and could, we venture to think, with advantage have been expanded without unduly increasing the size of the work.

The book is well indexed, and there is a useful reference to French, German, and English works upon the subject, together with an appendix, and a full list of the authors and authorities referred to. We congratulate Dr. Bramwell upon having written a solid and comprehensive work that deserves to rank high in the English literature of Hypnotism.

A NEW WORK ON MEDIUMSHIP.*

M. Léon Denis has just published a new work called '*Dans l'Invisible—Spiritisme et Médiurnité.*' In the first part of the volume the author deals with such questions as: the education of mediums, the difficulties they have to encounter, the precautions necessary; the laws which govern communication; phases and conditions of mediumship; the formation of circles, &c. Part II. is devoted to the consideration of telepathy, clairvoyance, clairaudience, identity of spirits, physical phenomena, &c. Part III. treats of the practice and dangers of mediumship, the objections raised against it, and the relation of mediumship to the inspiration of the past. The work seems to be a useful compendium, and to embody the result of careful and extended study: that its tone is elevating is at once apparent to the reader. The writer is not content to testify that spirit communication is a fact, he urges and insists on the importance of pure living and lofty aspirations in order that this fact may be a benefit to mankind.

* By LEON DENIS (Leymarie, 42, rue Saint Jacques, Paris. 2fr. 5c.)

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MASKS AND FACES.

One of the first truths that Spiritualism teaches us is that the real life is not the seeming life at all. This is so, not because we are hypocrites, or because we are more or less playing consciously a game of hide and seek with one another, disguising our whereabouts or falsifying our characters, but because the seeming or external life is the more obvious and urgent, and because at every turn it seems necessary to adjust a multitude of movements to the flow of the stream. So much is this so that perhaps the majority of us never get a clear chance to reveal or express ourselves at all: and we believe this accounts for much of the unrest in many lives, and for the sense of being shut in which so many feel and so few understand.

That was a wise as well as a pathetic saying of the ancient Hebrew poet, 'Surely every one walketh in a vain show!'—or, as the alternative reading has it, 'Surely every one walketh as a shadow,'—the substance being not seen at all—or the substance (perhaps so ostentatiously decked out) being itself only a poor shadow after all. So much for masks and faces! And truly, however sincere we may be, the danger of wearing masks is always there, even though that danger may accompany the strong desire to overcome the evil of the inner self, and repress its manifestations; so that even virtue and self-control may create the mask!

But, as we have said, we are all along under the constraint of outward forces and things:—our very bodily needs ensure that. The common-place but urgent necessity of earning a living may completely repress the true bent of one's nature, and hide the real man from those who seem to know him. Many an artist has been quenched in a factory, and many a poet's face has pined behind the mask of a banker's clerk. It is indeed one of the tragedies of life that its seemings so often master or drown its realities: and we know of no philosophy which throws so much light upon it, or which so well consoles us concerning it as our simple faith that this small life is but one of the great life's disciplines, and that all will pass on, not only to explanations of, but to winnings gained from, the apparently hardest lot.

Still more on the surface, what a world of masks we encounter in the world of fashion!—hardly one there, perfectly simple, perfectly independent, perfectly true to one's self. Is it not extraordinary that truly sensible persons should take so much interest in, and be such veritable slaves to, the decrees of a French decorator or to the impudent tyranny of an English manipulator of feathers and bows, tassels and buttons, bugles and beads? So awe-struck are these slaves and so nearly universal is

this slavery that it is hardly safe to judge for one's self and to wear a face and not a mask. 'As well be out of the world as out of the fashion' is 'Society's' Athanasian creed.

It is very much the same with our pleasures. We are hustled into our so-called enjoyments, and drifted about by the cross-currents of 'what is expected of us,' even in our being happy. London, every year, contains thousands of poor harassed mortals who gad about from place to place and function to function, 'seeking rest and finding none,' going the rounds like a blind horse round a clay pit, and with as little insight or true joy,—and, alas, too often wearing masks of pretended interest and even affection, as far from true pleasure and genuine love 'as the east is from the west.'

It is true even in relation to religion. What is the right equation between a Scarborough or Brighton Church Parade and the humiliating confessions that preceded it in Church? What is the ethical connection between a show of costly millinery and the cry, 'Have mercy upon us, miserable sinners!'? But, deeper still, has it not become perfectly notorious that tens of thousands who solemnly repeat the creeds do not believe them—do not even examine and reflect upon them? How many say, 'I believe in the resurrection of the body' who do not in the very slightest degree believe in it! Are there not hundreds of clergymen even who say it and do not believe it? And what about godfathers and godmothers, whose solemn and almost awful pledges usually end in a silver mug and half a sovereign, or a bit of finery now and then, as the boy or girl grows up? Masks and faces indeed!

But are we not all 'walking in a vain show' altogether, in relation to the very senses? Truly we are all under the spell of illusions,

And things are not what they seem.

The Spiritualist has the advantage of knowing that this is so, and it is almost his only advantage in relation to the illusion, for he cannot escape from it. Nature herself is always behind a mask. Her face, man never sees. He talks of sights and sounds, of colours and processes, of day-dawns and sunsets, of streams and meadows and hills and seas; but, if he is wise, and pulls himself together to face facts, he knows that not one of these is as it seems to be. Nature is somehow speaking to him and showing him this and that, but only in symbols. His sensations and the things (if there are things) that produce them are utterly dissimilar. He wants to ask questions and to know the thing that is. He looks up to the Great Mother's face, and sees darkness there, or blinding light, or a mask: and knows no more. So that even Science itself—proud, confident, masterful Science—daring even to use such words as 'certain' and 'impossible'—is itself dealing only with symbols and counters, knowing nothing as it is in itself.

All this is, to the Spiritualist, familiar—or should be: and there is much hope and consolation in it. The Universe is alive and God is good: and the omnipresent mask, therefore, always proves the face. We shall presently pass from symbols to realities, from shadows to that which was shadowed, from gleams to the full glory of a perfect day.

THE ROYAL HOSPITAL FOR INCURABLES.—Will any friend having votes to spare for, or any interest in, the November election of the Royal Hospital for Incurables, Putney, kindly communicate with Mrs. M. H. Wallis, 6, Station-road, Church End, Finchley, N., who will forward letters to the gentleman who is interesting himself in the case on behalf of which votes are solicited?

PRELIMINARY DIFFICULTIES.

BY H. A. DALLAS.
XII.

The Faith of a Spiritualist.

By the faith of a Spiritualist I do not intend to denote the complete religious creed which a Spiritualist may hold. Spiritualists may, as we know, be found among men of various religions. I do not propose in this paper to refer to the points on which Spiritualists are not agreed. By 'the faith' of a Spiritualist I mean the belief to which the study of Spiritism and the acceptance of the Spiritistic hypothesis logically and inevitably lead.

That faith is easily stated. It consists of two articles from which two corollaries are deducible. The two articles are :—

1. Faith in man's survival of the event of death.
2. Faith in man's progress after death.

And the two corollaries are :—

1. (a) The existence of a spiritual origin of man's being (i.e., belief in God).
2. (b) The value of the individual (i.e., belief in man).

Articles 1 and 2 I call the faith of a Spiritualist, believing that they express truths which no Spiritualist would controvert.

1 (a) and 2 (b) I regard as postulates, logically deducible from 1 and 2, and I think the vast majority of Spiritualists would recognise them to be so. For the acceptance of article 1, viz., man's survival of bodily death, compels us to trace his existence to some super-physical source. It cuts at the very root of materialism, forcing us to recognise that since thought, emotion, and character can subsist apart from an atomic organism they cannot be merely the bye-products of molecular changes but must originate in a supersensuous source. If man is a spirit-entity the physical universe is inadequate to account for him. Of course to many of us it is obvious that the physical universe is not adequate to account even for itself; since it bears upon it the tokens of its own gradual dissolution. But assuming, for the sake of argument, that the physical universe could be explained as the product of a fortuitous concurrence of eternally existent, self-originated atoms, clashing and combining in boundless space, the problem of man's spirit life would still remain unsolved.

Since, then, the Efficient Cause of immaterial beings must itself be immaterial, we are driven by the acceptance of the Spiritistic hypothesis to postulate for human spirits a Cause which is Spirit, and to recognise further that, although the qualities of the derived spirits may be immeasurably inferior to those of the Primal Source, they cannot be superior. Hence from the first article of a Spiritualist's faith we reach, by the inductive method, the belief in a Parental Spirit in Whom the greatest and best human qualities find a transcendent origin.

From the second article of faith, i.e., faith in man's progress after death, we are inevitably led, if we think at all, to a recognition of the value of the individual. For, if none become extinct with the decay of the body, but each one has within him the capacity for unending progress, how great must be the importance of every soul! Great, not only to itself but to the whole body: 'no man liveth to himself, none dieth to himself.' The progress of humanity as a whole is determined by the progress of each individual member of which it is composed. The laggard members hinder the whole body, not only during the short space of earth life, but continuously. The action and re-action of all upon each and each upon all is perpetual: therefore the importance of each individual is another logical consequence of the faith of a Spiritist. Of course it is no new discovery; like all foundation truths, it has always been true, and has been coming into clearer and clearer manifestation throughout the evolution of man's history, but never was it so universally recognised as now, and never was its demand for recognition so imperative.

Two thousand years ago One came among us in whose teachings and life this truth was unequivocally expressed. Of Him Emerson says: 'He saw with open eye the mystery of the soul. . . Alone in all history he estimated the greatness

of man. One man was true to what is in you and me. . . Thus is he, as I think, the only soul in history who has appreciated the worth of a man.'*

But His disciples have been slow to apprehend the significance of His revelation, and there is much need that this significance should be pressed home upon our dull hearts by the discoveries of Spiritistic science.

This fact, like other facts, however, requires to be viewed in its true relations. There is a tendency in the human mind habitually to fail in this respect. What in artistic work would be denoted as a sense of 'values' is often lacking in that highest form of art, the art of embodying truth in life. If the sense of 'values' is to be kept in life we must see to it not only that we do not mistake falsehood for truth, but that we do not see truth itself falsely. To see a fact out of its true relation to other facts is to see it falsely, with the result that we lose, out of our living expression of it, proportion and symmetry. This great fact, the importance of the individual, is liable to become thus disassociated. We cannot study the history of man's religious progress without recognising that this is so; that in the perception of the glory of man's divine nature, and the supreme worth of the individual, there lurks a peril, if this perception fills all the view. Our highest possibilities of achievement lie in this discovery of our greatness; but, strange to say, our lowest possibilities of failure lie there too.

Frederick Denison Maurice was keenly alive to this. He warns us that as soon as the seer, reflecting back upon himself, begins to say, 'It is this eye in me that sees,' his position is perilous. It is not upon the eye that sees but upon the vision seen that all the attention must be centred, if a man would pass unscathed through the temptations of high privileges.

'Balaam, the son of Beor, hath said,
The man whose eyes are open hath said;
He hath said which heard the words of God,
Which saw the vision of the Almighty,
Falling into a trance, but having his eyes open, &c.'

This man who prefaced his prophetic utterance by this florid publication of his gifts is the man who is again and again referred to in the Jewish Scriptures as an instance of failure through self-seeking, and in one place as the man 'who made Israel to sin.' In spite of his genuine prophetic vision, and his gift of poetic oratory, he stands out in vivid contrast with the splendid self-suppression of a later prophet who refused to accept any other title than that of a 'Voice.'

Again and again in history we are confronted by the same experience: a noble mission spoiled by the self-importance of the missionary. Could anything be nobler than the Brahmins' belief in their divine origin and their capacity for attaining perfect oneness with the Divine Self? And yet out of this faith have sprung the overweening assumptions and distinctions of the priestly caste. Why? Because belief in Divine Origin alone and apart from the recognition of the character of man's relation to the Divine, is not a whole truth. Apart from the recognition of absolute filial dependence on Divine Fatherhood, and identification with Human Brotherhood, the belief in the Divine Nature of the individual is a perilous half truth. The value of the individual is always relative, i.e., always a value dependent upon his relation to the Source of his being and to every other individual. Although this may not be theoretically denied it is often practically ignored. Gifted souls, conscious of their powers and of the superiority of these powers to those possessed by the average man, suffer the realisation of their own insufficiency to drop into the rear of their thoughts; and a sense of self-importance, together with an inadequate appreciation of the value of other individuals, gain upon them, and become dominant characteristics, to an extent of which they are often themselves unaware.

As this danger specially besets those whose studies and whose experiences profoundly intensify their conviction of man's spirit origin and individual worth, it behoves us as Spiritists to be on our guard. To guard these great truths from becoming distorted is the duty of every soul: and the guardianship must begin within. Every spirit knowing itself as divine in origin,

* 'Divinity School Address.' By R. WALDO EMERSON. Published by Philip Green, 3, Essex-street, Strand.

as perpetually in contact with high ministries, as destined to do greatly, and to progress indefinitely, must realise itself also as momentarily and perpetually deriving being, and all that appertains to being, from the Infinite One Who alone is self-sustained, Who alone is good and great; and also must be continually mindful of the intimate relation in which it is united with every other soul and aware that it is in some respect inferior to every other. To esteem others better than ourselves it not an artifice by which each is to conceal from himself his own merits, it is simply a recognition of a fact; that fact being that each excels in some particular, and in that respect is 'better' than his fellows. The full recognition of this would assist each to gain that deference for others, and sober estimate of his own position, which are so much to be desired.

The essence of Christ's message is contained in the two words 'Sonship' and 'Brotherhood.' The former word (as far as I am aware) forms no part of Hindoo philosophy: the essential idea which the term denotes is opposed to the pantheistic form of thought; that essential idea is dependent *relatedness*. In the Vedanta we read much of 'the Self within all things who makes the one form manifold,' a true and beautiful conception; but a disciple of Christ misses in this philosophy, noble and fascinating though it be, a note which is the keynote of the Christian Harmony. This is found in the utterance of Jesus Christ:—

'The Son can do nothing of himself.'

'My glory is not mine, but His that sent me.'

The atmosphere that breathes through these utterances is different from the atmosphere that permeates the Vedanta. There is a profound truth in the identification of man with God which the Vedantist expresses by calling God the 'Self,' but there is a completer truth expressed in the words, 'I and my Father are one.' For the latter saying expresses *both* identification and relationship, both unity and dependence.

I venture to think that it is here, in the root truth of the revelation of the Christ, that we shall find the 'proportion of faith'; that in the realisation of the significance of the two terms 'Sonship' and 'Brotherhood' lies our safeguard against the temptation which so often accompanies the appreciation of our personal worth—the temptation to self-importance, which is the caricature of human dignity.

H. A. DALLAS.

A STRANGE EXPERIENCE.

Can or will any reader of 'LIGHT' give a reasonable explanation of the following?—

A friend of mine, a Church of England clergyman, recently attended one of Mr. Cecil Husk's séances, and at once recognised an illuminated presentment of the face of his brother, who resides in South Africa. I have not myself ever met Mr. Husk, but those who are familiar with the phenomena produced through his mediumship will understand.

My friend being somewhat disturbed, began mentally to question the genuineness of the appearance, when a musical instrument approached him and produced several old-time airs which his brother used to play, the last being one in which 'Tom Bowline's' soul is supposed to have 'gone aloft,' and, as though suiting the action to the word, the instrument rose in the air.

The sequel is simply that in due time a letter arrived from the brother, who was in his usual health.

I remember reading many years ago an account of a séance in the States where Madame Blavatsky was present, and during which an old retainer of her husband appeared in his national costume, armed with spear, &c.; but subsequently Madame Blavatsky said, or someone said for her, that the man was living.

If these strange powers are inherent in all spirits, whether embodied or discarnate, and, may be, in spirits sub-human or other than human, what safe grounds have we for assuming that our 'revenants' are really such as we have hoped and believed?

One wearies of these never-ending phantasmagoria. This chronic state of grope and stumble ends at last in the cry for dreamless rest.

R.

SEANCES AT THE HAGUE.

An interesting account of an extensive series of séances, conducted by a private circle, comes to us from our Dutch friends at The Hague. The phenomena, which appear on more than one occasion to have been of a high order, are recorded in a couple of articles to the 'Messenger,' by Madame van Hasselt-Gelpke, at whose house they took place.

The circle consisted of eight, sometimes ten, people, three of whom were mediums, and the séances were held in a large room set apart for the purpose in which it was possible to arrange for a sort of cabinet by fixing some thick curtains across one of the corners. This alcove was large enough to contain a sofa and chair. At the commencement of each séance, while lights were still on, clairvoyant or inspirational messages were given by one or other of the mediums, but upon the unmistakable signals of 'John King's' arrival being obtained, lights were put out, and the rest of the manifestations took place in total darkness. Of the three mediums, 'M. R.' appears to have been endowed with the greatest psychic powers, and it was not long before he entered into deep stages of trance, giving messages and information while under control, the table meanwhile being raised and knocked at intervals as if to emphasise any particular sentiment or thought. On one occasion (December 26th) the medium commenced as usual by seeing, and talking of his impressions, when he suddenly became silent and heavy breathing was heard, while a strange voice was suddenly heard to say in English, 'I am John King.' 'John' was asked whether he could produce materialisations in the future, and replied 'I will try.' After a short pause another voice was heard saying 'I am Abdul Hamid' (Abdul Hamid, first Sultan of Turkey, 1784-1788), upon which one of the sitters remarked, 'Have you, then, two names, John King?' 'No,' was the reply, 'I have called him; he is much stronger than I.' 'Can you succeed?' 'Not yet.' The circle, while patiently waiting for further developments, asked questions, which were answered by the lifting of a chair, occupied by the inspirational medium, Mlle. van O., once or three times, according to the nature of the replies. Suddenly a slight exclamation was heard in the cabinet, followed by the words, 'I have got it—I have got the battery,' and in a second or two the musical box, which was closed, commenced to play, while other manifestations took place, and the third medium saw distinctly a star-shaped phosphorescent light floating over the musical box. Then a sonorous voice exclaimed, 'Quick! a light! then you can see my transformation. Quick! there is but a moment.' Unfortunately there was some delay over securing the matches, which had become mislaid, and so light was obtained by throwing a door open, when some of the sitters saw the medium seated in the cabinet with a curtain wound round the head like a turban, while his moustaches, which are ordinarily raised upwards, had been turned down into a droop. He was in profound trance, very pale, and quite unrecognisable. This was further proved in a more suitable light after the missing matches had been found. After this the light had been again extinguished, and 'M. R.' came out of trance. He was much surprised to hear what had taken place. Before terminating the séance, places were resumed round the table, and 'John King' said 'Good-bye' in his usual manner, and after him 'Abdul Hamid' lifted the table ten times before departing.

After this, weekly séances were held continuously through the winter at the house of Madame van Gelpke, when phenomena of the more or less familiar kind were the result, and it was not until much later in the spring that a second article from the pen of Madame Gelpke was forthcoming, describing further experiences. On one occasion during the winter the hostess had, without previously demanding permission of the 'guides,' taken upon herself to admit friends, strangers to the circle, with the consequence that nothing whatever was obtained, the unseen workers demonstrating by their silence that conditions were not to be disturbed.

The circle about this time were obtaining partial or entire materialisations frequently. Hands touched the sitters freely, and all sorts of objects were moved and placed on the table,

among others, the musical box weighing at least twenty-five kilos, when one evening 'John King' announced that he was going to try to obtain casts of materialised hands and feet if the necessary preparations were made. To this end Madame Gelpke dissolved one kilo of paraffin in a pot of boiling water, which, in the presence of all the sitters, she placed on a lighted 'heater' behind the curtain, a basin of cold water being placed by its side. At the next meeting 'John King' was begged to make the experiment according to promise, to which he consented. An hour of this important sitting was taken up with the usual talk, music, and physical phenomena, when suddenly Madame van Oort cried, 'Oh, something has fallen into my hands—it is wet and warm.' Madame Gelpke, seated next her, took the object from her, and described it as being of some light substance but quite hard, round, and oblong. It then struck them that they held something manufactured out of wax, and the object was put carefully aside on a flower-pot standing near. A few more of these objects were handed to the same lady until light was permitted, when the circle had the pleasure of finding that the small round objects were admirably-defined casts of fingers modelled in various ways, showing clearly the nails and joints. They were all hollow inside. The spirit workers appeared very satisfied over the success of their experiments and promised to try to procure a whole hand or foot another time. Before breaking up the meeting on that occasion, and when the medium had left the cabinet and taken his place at the table, the rest of the solidified paraffin was rolled into a species of snowball and thrown at the circle.

Special mention might also be made of a séance which took place on the evening of March 20th, when the principal medium, M. van R., was present, and 'Abdul Hamid' was apparently chief director in the unseen. As soon as the medium had retired behind the curtains the spirit friends promised to produce luminous apparitions. As the attention thus aroused evidently induced too great a focussing of the eyes in one direction, a voice was heard to say, 'You must not look so strongly; I will warn you when we have succeeded in taking the phosphorus from the medium's brain.' After a pause the same voice said: 'Look a moment, the medium is much fatigued, too exhausted.' The company then saw a round clear light appearing over the curtain and travelling about, as if seeking something. A few moments after, they were able to observe a luminous form of strange appearance, which seemed to consist of several lines crossed; at the finish it appeared behind the curtains as a vague light, and as if surrounded by a cloud. Again a voice was heard saying, 'Take hold of the curtains and you will smell the phosphorus,' but the smell had been already perceived.

Although the medium was not very long in trance, he awoke in a very exhausted condition and appears to have given up from that time all mediumistic work, owing to the drain experienced on the system. Names of the sitters are given at the close of the article, and in conclusion, Madame Gelpke writes that the fingers so mysteriously produced are seven in number, which she has carefully preserved. She has herself, she declared, endeavoured to mould small fingers in paraffin wax, but could not manage it at all, as the substance crumbled to pieces under the manipulation. There is one point in this interesting series which to us seems deserving of careful notice, viz., where the control, in order to produce phosphorescent lights, declares himself about to take this substance from the medium's brain. To those who know anything about the wondrous construction of the brain and its dependence on certain secretive processes for the preservation of healthy life, the dangerous nature of this experiment will be apparent, and it is not surprising that mediums collapse after some séances if they are thus depleted. Unless 'spirit' lights can be obtained by other means one feels it would be better to eliminate this part from the séance-room programme altogether.

J. STANNARD.

'GENIUS AND IDIOT.'

These questions having been lately discussed in 'LIGHT,' without result, I beg to offer the following solution.

What are men of genius? Why are they men of genius? Whence do they come? Let us observe that the greater part of them are born with transcendent faculties, and innate knowledge, that a little labour suffices to develop. They belong really to humanity since they are born, live, and die like mortals. Where, then, have they obtained this knowledge which comes so mysteriously to them? Will one say with the materialist that chance has given to them cerebral matter in greater quantity and better quality? In this case they would have no more merit than one vegetable which was larger and more savoury than another. Will one say with certain Spiritualists that God has given them a more favoured soul or mind than those of common men—a supposition also entirely illogical, since it accuses God of partiality?

The only rational solution of this problem is in the pre-existence of soul, and in a plurality of existences. The man of genius is a spirit who has lived a longer time, and who has consequently acquired more and progressed more, than those who are less advanced. On becoming incarnate he brings to earth what he knows; and as he is much wiser than others without the necessity of learning, he is that which one calls a man of genius. But that which he knows is the fruit of an anterior work, and not the result of divine preference. Before entering anew into earth life, he was an advanced spirit. He is reincarnated, it may be, for the purpose of benefiting others, or possibly for the opportunity of acquiring more knowledge himself. Men progress incontestably by themselves by means of their intelligence; but, left to their own forces, progress is very slow if they are not aided by more advanced minds, as the scholar is by his professors. All nations have among them men of genius who have appeared at divers epochs to give an impulse and draw men from their inertia. If we admit the solicitude of God for His creatures, why should we not also admit that the spirits are capable, by their energy and superior knowledge, of assisting humanity to advance; that they are reincarnated at the desire of God, with the view of aiding progress in a definite manner; that they receive a mission, as an ambassador receives one from his sovereign?

Now let us consider the other extreme, that of a person who is an idiot from birth. I would suggest that idiots are spirits who are punished upon earth for having misused splendid faculties in a former incarnation. Their soul is imprisoned in a body whose organs are unable to express their thoughts. This mental and physical numbness is one of the severest terrestrial chastisements. The mental nullity of the idiot does not result from any nullity of his spirit, which, apart from his bodily organs, is in possession of all his faculties. A defective organisation is only an obstacle to the free manifestation of those faculties; it does not annihilate them. The vacant eyes see, the depressed brain conceives, although the idiot is unable to express himself either by word or by look. Except that he has the faculty of motion, he is in the state of the cataleptic, who sees and hears what is taking place around him, without being able to express himself in regard to it. When in nightmare we try to flee from danger and to cry out for help, while our tongue cleaves to our palate, and our feet are rivetted to the ground, we feel for a moment what the idiot feels always, a paralysis of the body weighing upon the life of the soul.

There was a time when men doubted whether idiots had a soul and whether they belonged to the human race. Is not the spiritist explanation of their state at once moral and instructive? Is there not matter for serious reflection in the thought that these degraded bodies contain souls which have formerly played a brilliant part in the world, souls which are as lucid and as active as our own beneath the thick envelope that stifles the manifestation of their faculties; and that the same doom may overtake ourselves if we make an evil use of the faculties we now possess?

How, on any other hypothesis than that of the plurality of existences, can idiocy be reconciled with the justice and goodness of God? If the soul has not already lived, it must have been

'THE LIFE RADIANT.'—A new work to be published shortly, entitled 'The Life Radiant,' Lillian Whiting aims to portray a practical ideal for daily living. It is, in a measure, a logical sequence of 'The World Beautiful.'

created at the same time as the body; but how, in that case, can we justify the creation of souls so cruelly frustrated of their birthright, as are those of idiots, by a just and benevolent God? For we are not now discussing the result of accident or of illness, such as attacks of insanity that may be cured; the beings we are considering are born and die in the same state. If they are what they appear to be, having no notion of good or evil, what will be their fate throughout eternity? Is it their fault if God has created them idiots? I ask those who reject the doctrine of the plurality of existences what better solution they have to offer? With the admission of reincarnation, what seemed to be an injustice is seen to be admirably just, what is otherwise inexplicable is explained in the most simple and rational manner.

H. STORJOHANN.

Randhusgaden 23 (iii),
Christiania, Norway.

IS REINCARNATION NEEDED?

The theory maintained from time to time by some of your correspondents, as, for instance, by Mr. Darley, in 'LIGHT,' of September 12th, that if injustice is to be avoided reincarnation is a necessity in order to equalise men's earthly lots, is based—is it not?—on the assumption that the life of the spirit world does not by itself yield adequate opportunities for the rectification of those injustices which a contemplation of the present dispensation, taken by itself, appears to discover in it. For myself, I can see no valid grounds upon which that assumption can be founded. I can find no evidence at all to justify such a denial.

The parable of the 'Labourers in the Harvest' suggests to my mind two possible alternatives, one of a Providence dealing with men on the principle of strict Justice, and the other in which the guiding principle is Love. Now 'Love,' while it would never commit any injustice, however small, does not necessarily limit itself, in the upper direction, to Justice, but may exceed it without transgressing it. The quality of 'Love,' as Portia said of 'Mercy,' 'is not strained,' *i.e.*, rigidly measured out and nothing allowed to run over; and the function of a Providence which works by the law of Love, as exemplified in the case of the labourer who was hired the latest, as also in the 'Prodigal' and younger brother of another parable, is surely a nobler one than is that of one of our Equity Judges.

Mr. Darley, however, says that 'it is not necessary to point out that no single life, such as we have any experience or knowledge of, ever did or could suffice for that purpose.' Would he deny, may I ask, the sufficiency of an endless life? And can he prove that the life to which death, so-called, introduces us is not an endless one? Further, if 'Through the Mists' is a genuine revelation we know something about it. There is more than one way of explaining such reminiscences as seem at the first glance to suggest the experience of an ante-natal life, *e.g.*, that the experience in question has been undergone by some departed spirit, and is by him impressed telepathically on the consciousness of some still incarnate person.

According to Mr. Darley, 'Some of us fail to see how, necessarily, an incarnate being should be in a better position for experimental knowledge of the reincarnation subject than ourselves.' Well, it seems to me a 'necessity,' and for this reason: that every reincarnation from the spirit world implies a disappearance from some social circle there—practically, a death to that world; and even if no inquests are held there in regard to such an occurrence, it could not fail—could it?—to become known to the other members of the circle! *Per contra*, incarnate people can hardly be supposed to be able to distinguish a reincarnation from any normal birth.

Mr. Darley adds that, assuming the truth of his belief, the terrible memories implied in it 'would probably in every case absolutely paralyse the subject of the experience.' But, assuming this to be the fact, such an absolute paralysis of his memory must surely seriously diminish the value of a man's testimony in regard to the paralyzing subject!

My own belief is that things are so arranged that every

human unit receives in his one brief life on earth, and his endless life in the spirit world—in these two taken together—just the very treatment, in every detail even, that is absolutely the most effectual for developing his highest nature as well as his capacity for happiness, and that some day he will himself see and feel that this is so.

May I repeat three lines on this point which have already appeared in 'LIGHT'?—

'God never does, nor suffers to be done,
But what thou would'st thyself—if thou could'st see
Through all effects of things as well as He!'

And may I add to them these words of Keble?—

'Thou art as much His care as if beside
Nor man nor angel lived in heaven or earth!'

E. D. GIRDLESTONE.

Sutton Coldfield.

THE FRENCH PSYCHIC PRESS.

In the latest number of the 'Revue d'Etudes Psychiques,' the editor, M. de Vesme, discusses and criticises an article by Dr. Dessoir, lately published in Berlin, on the Rothe case. Dr. Dessoir was one of the three experts chosen by the judicial authorities of Berlin to give evidence before the Tribunal on the scientific aspect of the case.

M. de Vesme's article is not written with the object of defending Frau Rothe (whose innocence or guilt remains at present, as a judicial question, *non proven*), but with the object of exposing the utter inadequacy of the reasoning of Dr. Dessoir, and consequently of any judgment based upon this reasoning.

He effectively shows how Dr. Dessoir weakens his position by such admissions as, (1) that it is possible that the mental state of the medium during the séances was not entirely normal, and that it even seemed to him probable that she was not fully aware of her tricks; (2) by the recognition that it is most difficult to form a clear judgment of a mental condition so far removed from the normal; (3) that 'the inquiry into Mrs. Piper's case has proved how difficult it is to make an assured diagnosis'; (4) that he himself only assisted at *one* séance with the flower medium.

He points out how unjustifiable are Dr. Dessoir's assertions that the search made by ladies of the person of the medium previous to the sittings, 'n'était régulièrement qu'une comédie,' being carried out by credulous and inexperienced persons; also that these ladies generally sat next to the medium during the sitting, and instead of observing 'fixaient le ciel en extase.' That statements like this quite unfairly present the real facts is well known to those who have followed the accounts of the evidence given in court, and who know that President Sulzer (a magistrate) and many other professional men have testified to the careful conditions under which the experiments with Frau Rothe were carried on and to their own observations of her.

Dr. Dessoir further gives away his case by stating first that the plants were of a kind that could be easily bent, and then, that among other things had been brought, *intact*, 'une branche fine extrêmement fragile.' He adds, moreover, that the flowers were damp, and suggests '*peut-être* avaient-elles été conservées dans une outre de toile cirée mouillée.' This ingenious suggestion would be worth something if there were the slightest evidence that it were true, but none of her accusers have ventured to testify that this leather bottle has ever been found on her person.

Finally Dr. Max Dessoir sums up his article by saying: 'All that has been known concerning matter for thousands of years would be upset by Madame A. Rothe.'

In this sentence we have the real clue to his very anomalous position. It seems to be very much that of Professor Pittmlinsprts in 'The Water Babies,' who, when asked by his little pupil, 'Why are there not water babies?' replied, 'Because there ain't!' Is it possible that this is after all the main ground on which this woman has been condemned? She *must* have tricked, because if she did not the opinions hitherto held concerning the nature of matter will have to be reversed!

M. de Vesme aptly refers Dr. Dessoir to the remarks of Professor Richet in his preface to M. Maxwell's new book, 'Phénomènes Psychiques.' It is highly desirable that Dr. Dessoir and all in a similarly negative and prejudiced attitude, should read, mark, learn, and if possible imitate, the spirit in which the whole subject is approached by Dr. Maxwell in that work.

It would scarcely be worth while to spend so much time upon Dr. Dessoir's article if it were not that it is advisable that people should know something of the quality of the scientific evidence on which Frau Rothe was condemned, and also that they should know how to estimate any further expressions of opinion that may be made by Dr. Dessoir in future.

In this 'Revue' the series of articles published in the 'Proceedings of the Society for Psychical Research,' on 'Human Personality,' are translated and appear in succession. In this number is printed also the greater part of Professor Richet's introduction to Dr. Maxwell's book. Altogether it is a good number. I recommend this journal* to any one who reads French easily and who wishes to keep *au courant* of the latest things written on the psychic question on the Continent.

The circumstances which caused the dating of this journal this year to fall so much in arrears are referred to, and the correction to *September* is made in this number. It is well that the cover should be up to date, for that which is under the cover is markedly so, and the misdating was confusing.

H. A. DALLAS.

* Appearing on the 16th of each month. 6, Rue Saulnier, Paris. 8fr. per annum; 1fr. a single number.

LETTERS TO THE EDITOR.

The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

Servian Massacre Prediction.

SIR,—A word or two only in reply to Mrs. Burchell's inquiries. 'The point is,' she writes, 'was a prediction made on March 20th?' Yes. 'Will telepathy explain it?' Certainly, since the mind of the Servian Minister was keenly apprehensive of violence to the King. There is no occasion for ill-feeling on either side. The gift of prophecy is still with us, and so is the faculty to discern spirits, but let us beware of rash assumptions, and of undue assurance in doubtful cases. Spiritualists can well afford to give way now and again. We are not clinging to floating straws, but are well-rooted in the bedrock of FACT.

BIDSTON.

A Question of Diet.

SIR,—I am a Spiritualist, and have been for some time a constant reader of your valuable paper, which I may tell you is one of my chief pleasures in life, as I am a great invalid, having been in bed nearly six years. I was interested to find in 'LIGHT' of the 3rd inst., the automatic writing by Madame d'Espérance, as it relates to my own case very strongly. Four years ago I was advised to consult a Dr. Keightley, of London (whether the same Dr. Keightley as spoken of by Mrs. d'Espérance I do not know), and was ordered by that gentleman to eat nothing but lean minced beef, and to drink four pints of hot water daily. I carried out the instruction faithfully for above three years, but it did not cure me, and now I am so reduced in circumstances, owing to this long and expensive illness, that I am utterly unable to afford so much beef any longer, and for the past few months I have been trying to take other foods along with a more moderate supply of beef, but all such attempts end in my suffering the greatest pain, and I wonder if any of your correspondents could give me any advice as to a suitable diet for me to try. I can see quite clearly that it may have been the suggestion made to me that nothing but a meat diet would ever cure me that has made me so dependent on it; for on eating any other kind of food I expect to have the pain, and, of course, I do have it. If any of your numerous readers can help me over this difficulty I shall be deeply grateful. My disease is called 'rheumatoid arthritis' by the medical profession, and I have it in a very severe form.

(MRS.) S. FETTY,

6, St. Thomas' Walk,
Scarborough.

Mrs. Ellen Green's Mediumship.

SIR,—Kindly allow me to relate for the perusal of your readers, and as a tribute to the gifts of Mrs. Ellen Green, of Manchester, a marvellous test of the power of psychometry, given by her when in Dundee quite recently. At a private meeting of the members of our society, Mrs. Green gave to six of the members, chosen by ballot, psychometrical readings, which brought to our minds in all fulness the reality of the revelations that can be ascertained through this power, and the New Testament story of Jesus and the Woman of Samaria. The readings were very marvellous, but the one I wish to place before your readers was, in my opinion, the most wonderful and interesting of all, being removed from any matter of a personal or private nature. When on a holiday in the Highlands of Scotland, amid the mountains and hills around Pitlochry, I brought away as a souvenir from the top of Craigower Hill, a peak from which a view of rugged and sublime grandeur is obtained, a small piece of white rock. This stone I handed to Mrs. Green, whereupon she described the high altitude from whence the stone came, the rugged grandeur of the scenery around where it was got, the loneliness of the situation, away from human habitation, and the sound of water coming from a distant streamlet. All was correct in every detail, and as accurately described as Mrs. Green could have done had she been standing on that hill-top where I picked up the stone given to her. Two other incidents that occurred through Mrs. Green's mediumship, when in the company of a very few friends, are worthy of publicity. While sitting enjoying an interesting talk with 'Poppy,' one of Mrs. Green's controls, a nail, keeping a good sized portrait of my wife's father (who had passed on some years ago) in an outward slanting position on the wall, was ejected (stated to have been by spirit power), and the portrait gave three distinct knocks against the wall. Raps were also heard in different parts of the room. The other incident was a case of spirit identity, being the manifestation of his continued existence by one of our members who had passed on last month. Mrs. Green had just given us a perfect clairvoyant description of this friend, when he, with her permission, was able to manifest his presence amongst us. He spoke in a voice inaudible with the exception of a few words, but his identity was clearly established by the impediment in his speech which he had in earth life, and by the handshake with which he greeted us. The grasp of the hand was to me undoubted proof of his identity. Well did I know that handshake, for often had I grasped his hand in his long illness, and the last time a day or two before he passed on into the beyond. The grasp (which our corresponding secretary, Mr. J. Murray, also recognised) was indeed extremely remarkable, for those who know Mrs. Green personally will know that her hand is a very short one, but the hand while our friend controlled must have taken the form of his hand, as it was long and bony, going completely round mine, with the well-known grasp, and leaving no doubt in my mind as to it being our old and loved friend.

On the occasion of the above incident, we had the honour and happiness of having words of comfort, congratulation, counsel, and encouragement spoken to us by Emma Hardinge Britten.

JAMES M. STEVENSON,
President, Dundee Society of Spiritualists.

Not Dead!

ESTEEMED FRIEND,—I found on my table, just now, a letter from my dear co-labourer of many years, Mr. A. A. Cuthbert, who is the executor under the will of our departed friend, Mr. William Robson, suggesting a fit inscription for his memorial stone, and asking my opinion as to the fitness of one that is proposed.

As I read, a flash of lightning-flame touched the sensory nerves, the supra-liminal consciousness was made active, and I was in *rapport* and communication with Mr. Robson. He objected to having it carved in stone letters that he had 'died' at all, and suggested, instead, an epitaph, which was simply this:—

WILLIAM ROBSON.

'ASCENDIT'

(Date, &c.)

'My Father worketh hitherto—
And I work.'

To the many who have known of the long life, made fruitful by the public and private labours of this eminently modest, upright, and godly man, this will be read with emotions of heart-felt appreciation.

Thanking you for the kind courtesy which has opened the columns of 'LIGHT' to my pen,—I remain ever and fraternally yours,

Glasgow.

October 1st.

THOMAS LAKE HARRIS.

Prophecies not Fulfilled.

SIR,—I wonder if any of your readers can give me any reason for the following experiences. For the last three years I have been deeply interested in Spiritualism. Like most people, I have had my share of troubles, and have been to several clairvoyants for advice. Those I have consulted are well-known to be in the forefront of Spiritualism, and must be admired and respected by all who know them, and I have invariably been treated with kindness and sympathy.

In speaking of the past and present they have been marvelously accurate; but I cannot say that in one single instance has anything foretold been correct. In fact, they all gave the same prophecy (with some unimportant variations), which was to be fulfilled at varying dates from the sittings—some a few weeks, others months or days; but the prophecies have in no case been fulfilled, though it is over three years since I first began to consult clairvoyants. Can anyone give me a reason for this failure? For every reason I am reluctant to think it has only been thought-reading, but I begin to fear it looks uncommonly like it.

BEATA EST VERITAS.

SOCIETY WORK.

MANOR PARK.—TEMPERANCE HALL, HIGH-STREET, N.—Speaker on Sunday next, at 6.30 p.m., Mr. Savage.—P. G.

BRIXTON.—RALEIGH COLLEGE HALL.—On Sunday last a good address was given on 'Calls and Refusals.' Services as usual on Sunday next. Speaker, Mr. Macdonald.—J. P.

PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.—On Sunday last Mr. A. W. Clavis delivered a good lecture on 'Buddha's Ten Commandments,' and Mrs. Short gave clairvoyant delineations.—E.

CATFORD.—24, MEDUSA-ROAD.—On Sunday last Mr. W. Millard's address on 'The Power and Spirit of Love' was much appreciated. Meeting each Sunday, at 7 p.m. Developing circle on Thursdays, at 8 p.m.—R.

CARDIFF.—24, ST. JOHN'S-CRESCENT, CANTON.—On Sunday last, at 6.30 p.m., an excellent discourse by Mrs. Preece, on 'The Consolations of Spiritualism,' was followed by several good clairvoyant tests.—J. H.

CHISWICK TOWN HALL.—On Monday, the 5th inst., Madame Katherine St. Clair gave an able address on 'Inspiration,' and dealt with a number of questions from the audience. On Monday next, at 8 p.m., Mr. Ronald Brailey. (See advertisement.)—J. B. I.

BATTERSEA PARK-ROAD, HENLEY-STREET.—On Sunday last Mr. Weedmeyer delivered an interesting address, and Mrs. Weedmeyer gave many successful descriptions of spirit friends. On Sunday next, at 7 o'clock, Mrs. Roberts (of Leicester), address and clairvoyance. Early attendance to prevent disturbance is requested.—COR.

NEWCASTLE-ON-TYNE TEMPERANCE INSTITUTE.—On the 7th inst. Madame Stone gave good phenomena, and the open circle on the 10th was well attended. On Sunday last a beautiful address was given by Mr. Lashbrook on 'The Revelation of Science and the Deepening of Faith,' and a good after-meeting was held.—H. S.

HACKNEY.—MANOR THEATRE, KENMURE-ROAD.—On Sunday last a large and attentive audience greeted Mr. Ronald Brailey, whose address on the 'Victory of Life' was much appreciated. Psychometry followed of a very convincing character, few descriptions failing to be recognised. Miss La Rivière kindly sang a solo. On Sunday next, at 7 p.m., Mr. D. J. Davis, address; clairvoyance by Mrs. Weedmeyer.—H. G.

STOKE NEWINGTON.—GOTHIC HALL, 2, BOUVERIE-ROAD, N.—On Sunday last Mr. D. J. Davis gave a characteristic address on 'The Importance of a True Conception of the Spirit World.' He traced the inequalities and injustices of the times to the erroneous teachings which have so long held the field. Sunday next, Mrs. M. H. Wallis will give clairvoyance and answers to written questions. Social on 2nd inst.—A. J. CASH, 33, Dongola-road, West Green, N.

CLAPHAM INSTITUTE, GAUDEN-ROAD.—On Thursday, the 8th inst., Mrs. Crompton, of Bolton, gave excellent clairvoyance. On Friday our first conversation of the season was a great success. Mrs. Crompton gave some startling tests, and Mesdames Basan, Zielah Lee, and Chiromancienne gave much satisfaction. An augmented band played excellent selections between the various artists—Mr. Peel, Miss Nora Griffith, Mrs. Barton, Miss Dorothy Harris, Mr. Frank Slaughter and others, to all of whom, and particularly to our hard-working officers, our best thanks are due. On Sunday Mr. H. Boddington delivered an address from subjects sent up by the audience. Next Sunday, at 7 p.m., Mr. Robert King. On Thursday next, at 8.15 p.m., psychometry.—B.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—An extraordinary case of obsession was presented by a visitor on Sunday morning last. We trust to relieve him from the baneful influence over his life. There is a large number of such cases coming to us for help. The spirit teaching at the evening service was illustrative of the lessons of the day. On Sunday next, at 11 a.m., public circle; at 6.30 p.m., spirit teaching.

SHEPHERD'S BUSH.—73, BECKLOW-ROAD, ASKEW-ROAD.—On Sunday last Mr. Fielder gave a stirring address on 'The Application of Spiritualism to the Life of Our Day.' Mr. Imison, of Chiswick Society, kindly offered an invocation and Mr. E. Burton read an extract from 'A Scientific Basis for Belief in a Future Life,' by Mr. J. Page Hopps. On Sunday next Miss E. Bixby will give clairvoyance and psychometry. Developing circle on Thursday.—C. B.

SHEPHERD'S BUSH PROGRESSIVE SPIRITUALIST SOCIETY.—THE ATHENÆUM, GODOLPHIN-ROAD.—On Sunday last Mrs. J. Stannard spoke ably on 'The Science of Psychometry,' from the standpoint of an advanced student. Mrs. Graddon-Kent subsequently kindly gave a few practical illustrations of psychometry. The vocal and instrumental music arranged by Mrs. Effie Bathe, in which Miss G. Skinner took part, was much appreciated. On Sunday next, at 7 p.m., Mr. Ronald Brailey will give clairvoyance.—LUX.

EDINBURGH.—QUEEN'S-STREET HALL.—On Sunday morning last Mr. A. Peters was entirely successful in his psychometrical and clairvoyant descriptions, some thirty spirit friends being recognised. A description was given to an elderly gentleman who testified to the meeting that thirty-one years ago he had investigated Spiritualism and had remained unresponsive because he had never before received a test. In the evening Mr. Peters had a crowded house and was again very successful. There were many strangers present, some forty of whom never entered a Spiritualist meeting before, and many got tests for the first time.—G. R.

FULHAM.—COLVEY HALL, 25, FERNHURST-ROAD.—On Wednesday, the 7th inst., Mr. E. W. Wallis spoke on the 'Power, Purpose, and Principles of Spiritualism.' This was Mr. Wallis's first appearance here, and the hope is expressed on all sides that he will soon be amongst us again. On Sunday last Mr. Robert King gave an address on 'Obsession and Possession.' The questions put to the lecturer at the close showed how deeply and intelligently interested the audience had been. Speaker on Sunday next, at 7 p.m., Mrs. Alice Gordon, on 'Wonders I have Witnessed.' On Sunday, the 17th inst., at 7 p.m., a social dance.—W. T.

PORTSMOUTH.—LESSER VICTORIA HALL.—We held a bazaar at the Victoria Hall, Portsmouth, on the 7th and 8th inst., in aid of our building fund, and are thankful for the patronage and help that that fund has received. We owe a great deal to our kind friend Mr. Otto von Bourg, for coming to us so willingly for a small fee. Upwards of eighty persons visited him at our bazaar, and all were greatly astonished and delighted, and I feel sure that he not only enlightened them concerning mundane matters, but helped everyone spiritually. Our local paper, 'The Evening News,' of the 7th, gave us a nice report, for which we are thankful. We are only about forty in membership and shall always be thankful for the readers of 'LIGHT' to send us kind and helpful thoughts.—D.

GLASGOW.—ASSEMBLY ROOMS, 136, BATH-STREET.—On Sunday morning last the Children's Progressive Lyceum, under the able conductorship of Mr. Cowie, rendered a programme of songs, readings, and recitations to an appreciative audience. An interesting display of calisthenic exercises to music formed an attractive item. The Lyceumists displayed evidences of painstaking tuition, intelligence, and initiative. Mr. D. M. McIntyre delivered a short, telling address. In the evening solos and recitations were also rendered. Mr. Sharpe, president, traced the numerical growth of adherents, and the leavening intellectual and moral influence of Modern Spiritualism among the deep-thinking, fine-fibred people of our northern land.—G. Y.

LEICESTER.—QUEEN-STREET.—On Sunday, the 4th inst., Mr. Bibbings spoke on 'Is Spiritualism Demonology?' in a clear and able manner, to a good audience. On Thursday, the 8th inst., Mr. A. Clegg, assisted by Mr. C. J. Smith, both of London, gave an interesting lecture on spirit photographs, illustrated by limelight views, to a crowded and appreciative audience. Mr. Smith exhibited a new psychic table called the 'Telesphere,' for communication with the spirit world, and satisfactorily proved its capabilities. We thank these friends for kindly visiting us at much inconvenience to themselves. Societies desiring to give the public an object lesson should secure Mr. Clegg's services. On Sunday afternoon last Mr. Bibbings addressed a good audience of men only on 'Am I my Sister's Keeper?' and the evening address was on 'What is Spiritualism to You?'—J. J. N. SNOW, Hon. Sec.